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//gurû·s, shaken into a flat, wooden dish, tsari·s, and purified of the coarser elements by winnowing.

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The powder thus obtained is put in a tortoise-shell box, !ũ·ros, which is the indispensable toilet article of every woman and grown girl. The front opening of a tortoise shell is enlarged by cutting out a piece of the belly shield, the back opening is closed up with the blackened rosin of the same plant from which they make beads. [829] [Picture. Buchu boxes. 2/3 natural size.] Sometimes the dried skin and the retracted hind legs of the animal make enough of a closure. Sometimes the back closure is a hardened pulp made from the freshly crushed saliva gland of a cow instead of with rosin. A piece of soft jackal's skin serves as the front closure and as a powder container at the same time. A leather hand strap is pulled through a hole in the belly shell.

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The men rub only their armpits and neck with buchu but the women rub their whole body except their face. [210] With it they wipe off menstrual secretions and sweat from the skin and I was not able to check the account of one Hottentot that the women also sprinkle the vulva and vagina with buchu in order to win back maidenly charms by the contracting effect of the powder. [515 84] [832]

Sometimes, because of the pleasant odor, the women incense themselves (/is(e)n) with buchu by placing the powder on hot stones and letting the smoke penetrate their clothes. Buchu is sprinkled on the skin swaddling clothes of babies and on the shrouds of the dead, and on graves. [854 764]

To make the color of their skins more beautiful, women and girls paint (/ho/bo) their faces. The powder of a piece of clay called !naub, that is colored red by iron oxide is mixed into raw fat that has been made soft by chewing, and the salve is rubbed on the face with a finger. When the stone is lacking, iron rust is used as a substitute. The effect is that of an even brownish-red covering of the face, which even in our eyes, increases the charm of a pretty young face when it is well shaded in. [386]

A remarkable beauty product is a dark brown sticky mass, which is at times found on the surface of rocks in layers as thick as one's finger and is called "stone sweat," */u·i aos·(e)ni (cf. Analysis in the Appendix). Little pieces are rubbed on a rock with water as though they were India ink and rubbed over the greased face. The smeary spotty distribution of this make-up is ugly. [386]

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•651

1; Schultze--GDA N-5 (1903-1905) 1907 FX13 Hottentot FX13
Nama

[Between 234 and 235]

A Hottentot woman from Keetmanshoop in an apron.

A Topnaar Hottentot woman with a child in Aba skin.

A Hottentot woman from Keetmanshoop in a kaross.

The arrival of the young wife, tara·s, in the husband's village is celebrated again with slaughtering, a greeting to which she is entitled (cf. folk tale, LVIII).

Today only a few Hottentots could afford several wives, as ancient custom allows, because of their impoverishment. Also the relationship between the sexes has deteriorated to such an extent that it is not necessary for a man to have the intimate relationship with several wives officially sanctioned.

2. Intra-Family Relationships

a) In the relationship of husband and wife, the honored position of the wife differentiates the family of the Hottentots clearly from that of the Hereros. The woman is considered the mistress of the hut in all household matters. Thus under certain circumstances she has the right to refuse her husband the right to enter the hut. She manages the food supply. Her husband asks for milk and she gives it to him. In addition, the fact that she does the most important job in the household of a herdsman, namely the milking, differentiates her from the wife of a Herero. The honored position of the woman in the marriage relationship does not prevent occasional quarrels in which the husband makes full use of his physical superiority.

Only barrenness lowers the esteem of a wife permanently.

b) The relationship of the parents, //gũ-ǂra, to the children, /gõ-an. Caring for small children, aba·, is naturally the mother's business. She carries her child on her back in a lamb skin called //hani-b (see Plate X).

"//Hanibe !kxara !", i.e. Drag the aba skin after you!" is shouted to little children when they sneeze (s!ʃ). In other cases I heard the mother wish the sneezing child "!oǂman kxao !," i.e. "push your rear !" (-an seems to be a reflexive particle). Both wishes refer to the eagerly-awaited first attempts of the child to walk. The baby tries to get up from its helpless sitting position on the floor and at first always falls back again on its rear. When it can walk, it drags the aba skin, which it has by then outgrown, after itself and uses it as a toy.

[306] The parents assign each child, even grown ones, a certain cow for its use (ǂnaiǂam, i.e., placing to the mouth). The child may only milk for itself this one cow, ǂnes, mornings and evenings. During the day, when the cattle are in the pasture, he is served what is left of his milk. Likewise those who are married sometimes get four or five cows from their parents.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

with the person, others, again, are purely derisive. In any case, however, the confusion is great, since all the brothers' daughters will have the same " great name ", and so, too, will all the sisters' sons; while later generations will carry the name even further.

In addition to this " great name " derived from that of its father or of its mother, as the case may be, each child has also a baby name or pet name given it by its mother according to fancy. This name, however, may be used by none but the parents, and by them only till the child comes of age. Even a husband may not use his wife's baby name, but must call her by the baby name of their eldest son, and similarly, a woman calls her husband by their eldest daughter's baby name.[1]

Childhood and Family Life

A child is often suckled by its mother till three or four years old. When going about her daily occupations she carries it with her on her back, *aba*'s it, as the expression is, in a lambskin passed through her arms and knotted over the breast. Kolb and Hahn even state that when the baby is hungry the mother will not trouble to take it down, but simply pushes up her breast over her shoulder so that the baby can suck while still on her back. To wean it the mother rubs her nipples with the bitter juice of the aloe. If the milk does not cease flowing she is milked several times directly into the hot ashes of the hearth fire; and as the milk evaporates there, so also will it dry up in her. Should another child be born before the first is weaned, the latter is handed over to another woman, generally a near relative of the mother. The infanticide practised among the North-Western Bushmen under similar circumstances is not found among the Hottentots.[2]

From the moment it can stand on its feet the child, although still dependent upon its mother, gradually learns to fend for itself in its environment. Hottentot children grow rather slowly, probably, says Schultze, because of the scanty nourishment. In poorer families they are shown by the mother how to dig out roots and bulbs for themselves; they learn to catch mice, lizards, and similar small animals, which they roast on the fire; seek out wild honey, and so on. In the more wealthy families each child is allotted a special cow for his own use, which he may milk for himself in the morning and evening;

[1] Hahn, "Beiträge zur Kunde der Hottentotten," 51–2; *idem*, *Tsuni-||Goam*, 19–20; Schultze, *op. cit.*, 303–8; Hoernlé, *Richtersveld*, 14–15.

[2] Kolb, *op. cit.*, 76; Schinz, *op. cit.*, 97–8; Hahn, "Die Nama-Hottentotten," 332; Schultze, *op. cit.*, 222, 299.

7: Laidler D-5 (ca. 1925) 1928
FX13 Hottentot FX13

Buchu baroosma, Letulina. Nama Sab (Tyndale). P/nkaou (name given to writer). Two varieties known in Nama as D/nhora, D/khoosa or Haas buchu, and P/kabourie. Considered by Hottentot to possess great virtues in curing disorders, and rarer forms are valuable to the Native. In powder used for dusting, for fire and sunburns. Baby powder made of D/nhora kept in tortoise shell puff box, roasted with fat and dropped in ear for earache. Powder also mixed with C/ghoosnbi, an acacia thorn sucker, and then considered a high class powder. The second rate powder used for babies was mixed with ground acacia thorn bark, and is named O/kai. D/nhora Buku is roasted with oil and fat, mixed with mother's milk and dropped into the ear for earache. P/nkaou is rare and valuable, and a thimbleful is worth from a sheep to an ox. It is obtained in mountainous districts and when used is pounded and tied in a cloth over which hot water is poured. Is this a method due to exercise of economy?

P/thau d'noep, or sweet honey, a sticky soft-leaved sweet tasting plant, is also used for powder making.

The thorn tree sucker was put to many uses. The Bushmen used its ashes to blacken his face. To-day an oil not unlike cajeput is expressed and used for rheumatic troubles.

Xghoria or Xhoua, which means "smells strong," is a plant so far not identified. The whole plant is ground up and strewed on dead bodies, and is also applied to the living body when it has an unpleasant odour. This powder is also used as a snuff to keep away the smell of the dead "so that it doesn't strike in."

Bitter Roots. Many roots are known to-day under the name of bitterbosch, or bitter wortle, that is, bitter bush or bitter root. The chief are the blue bush, *Royena pallens*, Xymalobium undulatum (*Asclepias crispa?*) and the Sand-Bitter bush, a tall bush found in the mountains. These are so much used by the present white population that the Afrikaanse name has quite ousted the Nama one. The blue-bush root is also known as the black root, the wonderful emetic-purgative. These roots are powdered and boiled, and the decoction is used for pains in the stomach; if used for diarrhoea, then the stems of the plant are included. The liquor so prepared is greenish in colour and is exceedingly bitter, with a *Nux vomica* type of bitterness.

Dagga. Two species are recognised; wilde dagga, *Leonotis leonurus*; and klip dagga, *Leonotis ovatis*. Graevenbrock mentions its use. The powdered leaves, he said, were made into a little cake no bigger than a Rijksdaler, a coin about the size of a modern shilling, which the Hottentots chewed, even as the Indians and Chinese chewed opium. In 1750 its use, mixed with tobacco introduced by the Europeans, is mentioned. A decoction of the roots is used for headaches and for bronchitis. An ointment made from raw fat and pulverised dagga

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

The neck is moderately long, shoulders narrow, and arms rather long but quite slender and lean at the wrists. The hands are of good shape, and the fingers long, for they regard it as ornamental to let their finger nails grow like eagles' claws [42]). The belly with almost all of them is lean and slender and the buttocks protrude, with the result that the body, when stripped or lightly clad, is not evenly balanced. Their legs are fine and shapely, although often with slender calves; but the women especially have very pretty small feet. They are fleet-footed and so vigorous that some of them can easily keep up with a bull in full gallop and run it to a standstill [43]). They are endowed with male organs of more than usual size [44]).

The women are small in build, especially among the Kochoquas or Saldanhars. Some are found with features so regular (due in no small measure to the fact that they are not subject to measles or small-pox) that they could have been drawn with a pencil, except that they are somewhat flat in the nose. The married women, however, have exceedingly big bosoms, so big that their breasts, which hang loose and uncovered, can be passed back over the shoulders to suckle the children whom as a rule they carry there[41]). But this does not hold for the unmarried ones. The lining of the body appears to be loose, so that in certain places part of it dangles out [45]).

All the Kafirs or Hottentots are people bereft of all science and literature, very uncouth, and in intellect more like beasts than men. Some, however, through steady intercourse with our countrymen, gradually let the sparks of their human nature come to light, just as several at the Fort are also beginning to grasp the Dutch language.

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[41]) Among the Hottentots a child was suckled till it was two or three years old. The mother, when going out on her daily occupations, carried it with her on her back in a kaabaikin passed under her arms and knotted over the breast. Dapper's reference to the mother's breast being pushed up over her shoulder so that the baby can suck while still on her back is confirmed by several later writers (cf. Schapera, *Khoisan Peoples*, 286).

[42]) This very discreetly worded sentence refers to the well-established fact that among Hottentot women the labia minora are sometimes considerably elongated, and may project as much as 60 mm. beyond the rima pudendi. This hypertrophy, the so-called "Hottentot apron", has been regarded by some writers as artificially produced by manipulation, but Schultze, who has studied it carefully, maintains that it is a natural physiological characteristic (*Zur Kenntnis des Körpers der Hottentotten*, 1911).

9: Ten Rhyne D-5 (1673) 1933
FX13 Hottentot FX13
Cape Hottentot

if the marriage does not turn out satisfactorily, they put the woman away and make a divorce. Marriages are solemnized in the following way: they kill an ox, two or three or sometimes more sheep, then they skin the carcases and having exposed them for a little to the air they cook them with the animal's own fat in the pots we have mentioned; the innards they roast beneath the ashes, and when the feast has been prepared they summon their kin and set these dainties before them, enjoying themselves in their own way [49]).

CHAP. XXIV.

The Education of the Children.

If a woman is in easy childbed they are sufficiently skilful in binding and severing nature's links; but when a difficult labour sets in, they invoke the aid of a plant of wonderful efficiency, which happily expels the foetus [50]). I could not succeed in purchasing this plant at any price either directly or through others. Their reply always was that they are forbidden by law to share it. Women who have had a child are not long in retirement [51]). They bring their children up without any regularity or niceness, as you would expect from savages. After keeping them two or three weeks in the huts, they then sling them on their backs without any swaddling bands whatever. At a little more than four months old they begin to smoke and at eight months to walk upright, at which time they are given a kaross, according to information given me by one who had resided five years in the place. When they are eight or nine they begin to handle arms, both the bow and spears. Their parents often place their food at a distance; at this they must keep on aiming till they hit it, being compelled meantime to go on fasting [52]).

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tale that "as soon as a male is born his mother partially castrates him, and gives him sea-water to drink, and tobacco to eat"! (*op. cit.*, 392).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot
South Nguni FX17

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a mother of two is unequal to the task of rearing both at the same time.[11]) If the mother dies in labour or immediately after giving birth to a child, then, with the same cruelty as before, they bury her at once with the embryo or infant, even if alive. However it does sometimes happen that a father who is rich in cattle hires a nurse for the little daughter who has survived, and hands her over to her care.

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[894]

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Here I think I ought not to pass over in silence the fact that a certain smith, who was riding twenty miles from the Cape, heard a child wailing in a tree, and not far off he found the mother to whom he gave a good hiding to teach her to love and care for her offspring.

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To this I think I should add that certain European women at the Cape itself, running up just in time, dug up a little girl buried by the Africans. They raised a sum of money by subscription and hired a nurse for the child.[12])

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If a cow gives birth to a male and a female calf at the same time, they cut the male up and cast it to the dogs, the female they foolishly keep although it will never bear, for it is an unheard-of thing for these Africans that a twin calf should be fruitful.

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For the most part they maintain a scant subsistence by means of snare, hook, weel and weapon. If their hunters wound any wild creature, even an elephant, with their poisoned arrows, they follow it from afar as it flees; and if they cannot come upon it sooner, then after sunset in the thickening light when its limbs are now stiffening with the poison and the chill of evening and when its blood is congealed, it falls and the hunters come up with it, flay it, and dismember it. The heart, to the valves and orifice of which the gathered poison clings, they cut out, and having chopped off and cast away all discoloured flesh,

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[12]) This incident is recorded in the official journal (Jan. 24, 1688): "Yesterday afternoon some Cape ladies, whilst taking a walk towards the downs where a number of Hottentots ordinarily live, were told that the latter had buried a woman who had been delivered of a child the previous afternoon and died shortly afterwards, and that with her they had buried the living baby, after having put it into a bag, covering it with earth as usual. Thereupon the women . . . opened the grave as quickly as possible, and took out of it the little child alive." The incident of the smith I have not been able to confirm, but it seems equally authentic, and shows that infanticide was on occasion practised by the Hottentots (cf. Pritsch, *op. cit.*, 234).

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